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same was true of Public Works and of Posts and Telegraphs. Tainah after fifteen years as Director left the Railways, handing over to Ward who combined the post for three years with the Port Directorate. Wheatley left the Adviserships to Communications and Works early in 1937.

The relation of Yasin Pasha to the British Embassy, where Sir Archibald Clark Kerr had succeeded Humphrys in March 1935, were close and cordial. The Census Department was strengthened, that of Publicity represented a development of the old Press Bureau. The Courts, with their complement of British judges under the Agreement of 1930, were well maintained. The general desire for a more comprehensive educational system could be met only in part. Primary and secondary schools showed a limited development, with increased use of borrowed Egyptian teachers, and the beginning of book publication by the Ministry. Technical education, studied by visiting foreign experts, advanced little. The university project stood still. The Higher Teachers' Training College was reopened in 1935. A Directorate of Female Education was formed in 1934, but abolished next year. A Rural Teachers' College—a recommendation of the Monroe Report—was established in 1934 at Shatra on the Gharraf, and later moved to Rustumiya outside Baghdad. An Elementary Teachers' College for Women was opened at Diwaniya in 1934, but did not survive. The College of Pharmacy was founded in 1936. The schools of the minority communities and of the missions, Protestant, Catholic, and Jewish, flourished. The proposal for a public school on the British pattern was not yet realized, and a British adviser to the Minister of Education ceased to be employed. German teaching increased. School books in use became increasingly nationalist and xenophobe in tone. Military instruction was first given in the schools in 1935, and grew thereafter to be a popular feature of school life, with a developed Youth Movement in uniform.

Ancient sites of 'Iraq continued each winter to attract foreign archaeological missions. Valuable excavations were carried out by the representatives of university, museum, or other learned bodies, American, German, British, French, and Italian, from 1933 to 1939 at sites in northern 'Iraq—Gawra, Nineveh, Saydawa, and Khorsabad: in the Baghdad area, at Khafaja on the Diyalā, and at Seleucia: and in the centre and south at the Sumerian cities of Warqa and Larsa. A setback to this activity was caused, indeed, by the intervention in 1933 of the Shi'i Minister of Education, who produced a draft Antiquities Law calculated by its one-sided severities to discourage all future excavation; but under the Hashimi Ministry an improved draft was accepted, and work could proceed in reasonable conditions.

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1. THE STORY OF HAJJI ALI, THE GREAT SULTAN AND HIS SON, THE AMIR KEEYYUN

The Maadan. Page 12, Line 17. 'The Maadan shall bring milk.'

619 The Maadan are in the main a tribe of poor families, living in
361 scattered communities on the shores of that great area of marsh and
√56 lake which lies between the Tigris and the Euphrates before the two
438 rivers finally join to form the Shatt el Arab. Maadan villages often acknowledge the authority of sheikhs of neighbouring tribes, and they have no great tradition of their own. Their chief source of wealth was
[231] in the past their large herds of water buffaloes, their income being
432 derived from the sale of milk and its products, lebn (a kind of curd),
√78 and clarified cooking butter. The sale of milk is regarded as shameful by most tribes, though of course all produce enough for their own requirements. In consequence the Maadan, with their trade in milk and hides, are looked down on by the tribes, and they are said to be lacking in honour. However in the last twenty-five years the Maadan have acquired large areas of agricultural land, and they are sharing fully in the increasing wealth of South Iraq. As for their honour, I remember a fight three years ago which took place between two Maadan subsections not far from Qarmat Ali, just outside Basra. This was a fight for a woman's honour in the best tribal tradition in which nothing was lacking either in the number of rounds of ammunition expended or in the casualties to bring it fully up to the standard of the great tribes in these matters.

2. A STORY CONCERNING THE IGNORANCE OF SLAVES

Slaves.

192 'Abd, or slave, is a slang expression in South Iraq for a Negro, and
567 does not now indicate an actual slave. Slavery continued in Iraq to the end of Ottoman rule, 83 years after its abolition in the British Empire. In this story, therefore, the word would refer to actual slaves, and I have so translated it. The word 'habshi' (lit. 'Abyssinian') is little used in South Iraq, a Negro being referred to as a 'sambo' or 'abd'.

Crocodile. Page 20, Line 3. 'In that river was a crocodile.'

[192] The word used was 'timsah', or crocodile, of which of course
136 there are none in Iraq. I do not know if this indicates that this story

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to him permanently. Women are almost invariably known by the name of their eldest son, preceded of course by Umm. The other extremely common practice is that of giving a man a laqab, or nick-name, from some habit or personal peculiarity. The laqab is rarely complimentary.

8. A Man's Honour is in the Hair of His Moustache

Page 111, Line 14. 'The hub in their house was empty of water.'

The hub is a large porous earthenware jar, which keeps water cool by evaporation.

Page 112, Line 6. 'Nor did he even own the leg of a mare.'

The phrase 'leg of a mare' implies that a man has ownership in a quarter share of the sale price of all foals from the mare. It is quite common for deals to be done in one, two, or three legs of a mare, and for one mare to have four owners.

Page 116, Line 13. 'Then will our sheikh cry, Sheil.'

Sheil, or Take away, is a word commonly used as an order to strike camp.

Page 116, Line 28. 'You should not have to drink the water from a camel's stomach.'

When threatened by death from thirst in the desert, Arabs may be forced to slaughter their camels in order to drink the stomach fluids. I have also been told that travellers have made their camels sick by forcing a stick down their throats to get a little fluid. I do not know if this is true. It would appear to me to be a most difficult operation.

Page 118, Line 29. 'Cut my head to keep the secret.'

This should probably have been more properly translated 'Cut my head off to keep the secret,' for I have since been told one man's version of this saying. According to his account there were three brothers of a famous Nejaf family, living in poverty, and they were forced to become thieves. One day they went to raid a Turkish Army camp near to Hindya. In the daytime they watched the camp and saw which was the guard tent in which the treasure chest was hidden. They then waited till night, and, when the camp was asleep, they

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192 crept up to the guard tent. One of the brothers slit the tent wall with
539 his knife and crept inside. Inside the tent he found a box of silver dollars, and he was passing it out through the slit in the tent to his two brothers when he trod on one of the Turks, who woke up and grabbed him by the legs. The Turk was shouting to raise the alarm, and the Nejafi, seeing that he could not get away, and fearing that if he was identified, his whole family would be punished, put his head out through the slit in the tent and implored his brothers to cut it off and take it away. This, according to the story, they did, getting away both with the chest of silver and their brother's head, the identity of the family remaining undiscovered. The word for 'cut' in Arabic does imply cutting off and removing when applied to heads.

10. The Story of the Son of the Pilgrim

Page 148, Line 7. 'He is one of the Shammar princes from Hail.'

619 The Shammar are mentioned in other stories and a reader may be confused by the different areas from which they appear to come. To write a note on this extensive tribe would require considerable knowledge both of Syria and of Saoudi Arabia, and I myself cannot do it. The Shammar best known to the Muntafiq tribes are the Shammar of Nejd, who send caravans legally to Zobeir, and with less authority to other areas. Some of the Nejdi Shammar do graze in Iraqi territory and in the Neutral Zones. However, the most famous Shammar of Iraq are those of Mosul Liwa. There are also Shammar, some of whom have adopted the Shia religion, living in Baghdad Liwa. Many of them have entered Iraq as refugees after defeat by Ibn Saoud. When a prince of the Shammar from Hail is mentioned, I should think that a member of the Rashid family is indicated. This family were once rulers in Nejd, and their capital was for a time at Hail. They were finally defeated by the Wahabis under Ibn Saoud. The word Amir which I have here translated as prince, is a somewhat deceptive one.

[60] The sons of an Arab king carry, it is true, the title of Amir, but the
192 word has a larger usage. The tribes of Northern Arabia and Syria use it in their sheikhly houses, and in the Persian Gulf the word implies little more than a minor local official. The root of Amir is from the Arabic word for 'command' and is most literally translated in such

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phrases as 'Amir ul Mouminin', that is, 'The Commander of the Faithful".

12. The Story of the Two Dancers

Page 171, Line 1. 'Which was full of chests of Kuweit of enormous size.'

The Kuweit chest is sometimes to be seen in English houses, its owners ignorant of its history. It is normally of polished or carved teakwood studded with brass, and with massive brass hinges and locks which are engraved by hand. In size it may be from four to six feet long, two and a half or three feet high, and of course broad in proportion. It sometimes has a false bottom or secret drawer. I have often hoped that some resident of Kuweit would write a book on these interesting chests. I have seen many of them, beautifully worked, in the bazaars of Baghdad and Basra. I also used to see them when going on board Kuweiti jalbuts from India when they called at Bahrein. There were usually a number of these chests carried as deck cargo, though not as large nor of such good wood as the old ones found in the bazaars. The nakhodas of the craft whom I questioned about these chests informed me that their sailors, in addition to receiving pay, had the right to bring one chest each from India, full of goods to be sold on their own account. I did in fact look through some of these chests and found them in the main stocked with Indian sandals, mirrors, scent, rolls of cloth, saris and similar articles. I was told that in the past Kuweiti sailors would buy the chest in India, stock it with goods, and carve it and put in the heavy brass studs on the voyage back to Kuweit, which might take several months, as the dhows call at a number of small Indian and Persian ports. On arrival at Kuweit or Basra the chests and their contents would be sold, and the price of a well worked chest was an important part of a sailor's earnings. I asked them why the chests on the deck of most of the dhows were without ornament, and was told that at present there was less profit in the sale of the chest than in the goods it contained, and that chests now available in Southern Indian ports were of such poor quality that they did not repay work. They still buy these chests as the sailor's own property is carried as

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deck cargo, and the goods would be liable to damage by rain or spray if otherwise packed.

13. THE STORY OF SHEIKH MIZHIL EL QURNACHI, A MAN OF A NOBLE FAMILY, THOUGH HIS LAND WAS POOR

Page 185, Line 15. 'and ordered fifty mithkals of them.'
The mithkal is a small weight used by goldsmiths.

Page 188, Line 20. 'Take soldiers and go to Qasr Qurnachi.'
Qasr—castle. 'Qurnachi Castle.'

Page 191, Line 11. 'Can then the hawk fly without wings.'
I was told that this quotation was from a famous Arab poet, but regret that I was unable to place it, and nobody could remember the name of the poet. The quotation as put into the mouth of Sheikh Aqab is particularly apt, as Aqab, though its literal translation is 'eagle,' is a name often given to hawks.

Page 198, Line 24. 'She was clad in an ataq and bag trousers.'
The ataq is a kind of blouse.

14. THE STORY OF DAOUD THE CAMEL AND OF HIS MISFORTUNES

Page 204, Line 4. 'The Shammar of the Jezira.'
The area in Mosul Liwa which lies to the west of the Tigris, that is, between the Tigris and the Euphrates, is known as the Jezira, or Island. The Shammar in this area are the famous tribe of the late Sheikh Ajil el Yawar.

15. BETWEEN TRUTH AND FALSEHOOD LIE FOUR FINGERS

Page 214, Line 14. 'The name of this girl was Leila for she was born in the night.'
Leila, 'Night,' is a popular girl's name in South Iraq. I do not think it is restricted only to those girls born at night.